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A SERMON PREACHED BEFORE THE KINGS MAIESTY, at *White-Hall*, the Seventh of *February*, 1636.

By *Thomas Lawrence* Dr. of *Divinity*, and *Chaplaine* to his MAIESTIE in *Ordinarie*.

Charles Nice Davies 1835.

Publiſhed by the *Kings* eſpeciall Command.

PSALM. 84. *O how amiable are thy Tabernacles, O* LORD *of Hoſtes.*

ESAY 8.13,14. *Sanctifie the Lord of Hoſtes himſelfe, and let him be your feare, and let him be your dread; and he ſhall be for a Sanctuary.*

LONDON,
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A SERMON PREACHED BEFORE THE KING

By Thomas Lamplugh D. of Divinity,
and Chaplain to his Majesty
in ordinary.

Published by the King's especiall Command.

PSALM. 89. O how amiable are thy Tabernacles, O LORD of Hosts.

ISAAH 8. 13. Sanctify the Lord of Hosts himself, and let him be your fear, and let him be your dread.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE at *White-Hall*, *Feb.* 7. 1636.

EXODUS 3.5.

And he ſaid, Draw not nigh hither, put off thy ſhooes from off thy feet, for the place whereon thou ſtandeſt is holy ground.

MY Text is *Mandatum reverendi locum, quia ſanctus eſt*, ſaith *Cajetan*[a]: *A mandate enjoyning a reverentiall diſtance unto the Place*, where *typically* God *the Sonne* was *repreſented*, where *literally* God *Himſelfe* was *preſent*; *either* in His owne Perſon, *or* by the mediation of an Angell: *Holineſſe becommeth thy Houſe for ever*, ſaith *David*[b]: ſo doth *Reverence*, *and Lowlineſſe* too, *keepe thy foot* therefore,

a Cajet. in loc. Dionyſius Carthuſ. Cornel. a Lap. Rupert. Hug. Vict. Toſtat.

b Pſal. 93. 5.

therefore, when thou goest to the House of God, saith *Solomon*[c]: for *surely the Lord is in this place, though I knew it not*, saith *Iacob*[d]. GOD came indeed to him in a *dreame*, but if we *dreame* while we are here, He will not come so to us. *O let us come*, saith the Prophet[e], but *let us fall downe too*: he commands our *faith*, but loaths our *incivility*, and loves neither a *distrustfull* servant, nor a *saucy* one. He is here indeed, and be not too ventrous, least thou feele him: *Draw not nigh hither, put off thy shooes, &c.*

c Eccles. 5.1.
d Gen. 28.16.
e Psal. 95.6.

Where you may observe,

First, a distinction in consecrated places: some consecrated to *such a height*, some not consecrated *so high*; the *presence of the Lord* in all, but not *the same degrees of his presence* in all: for, although one be holy and the other, one is not so holy as the other. *Put off thy shooes* where thou art (*this* being an outward Ceremony of ordinary use in their devotions, through those Easterne parts, whereby they testified the inward humiliation of the minde: commanded *Iosuah*[f] in expresse termes elsewhere, and *Moses* here; and by the rules of equipollency, according to that exposition of the *Rabbins*[g] *in the next booke*, others besides: in continuall observation among the Priests[h] of the *Iewes*, and from thence, perchance (as *Procopius*[i] and others tell us they used it) derived to the *Gentiles:* for why should any Slave bee more vile in the sight of his LORD, than wee of our GOD?) 'tis holy there: but come not hither though thy shooes be off, 'tis holier here: the greatest respects thou canst give, are little enough for the place where thou art; and too little for the place where I thus am: thou maist not

f Iosh. 5.15.
g Pet. Cun. de Rep. Hebr. l. 2. c. 12. Ainsw. in loc.
h Exod 30.19. Corn. a Lap. in loc.
i *So the* Sarracens. Tostat. in loc. *Heare proverbially used,* ἀνιπόδους πόιν, &c. *So others with* Procop. *in Exod.* 3. Græci sacrificuli discalceati ad sacra conscendebant.

not tread on that ground with thy ſhooes *on*, nor on this though thy ſhooes be *off*.

Secondly, The reaſon of this diſtinction: *no inherent eſſentiall preeminence*, flowing from the nature and poſition of the place; but a *relative* [k] *accidentall preeminence*, ariſing from a peculiar diſpenſation of his reſidence, and graces in the place. GOD was by his power and preſence where *Moſes* was, and he ſpake to him there; delivering his Commiſſion in *this Chapter*, arming him with miracles to ſpeed it in *the next*: and this was enough to *ſupererogate* a greater reverence to this place than another, becauſe GOD was more preſent in this place than in another: thy ſhooes might become that, thy bare feet beſt ſuit with this; and yet draw not too nigh the buſh for all that; for even this deportment is not low enough to come thither, becauſe that infinitude is more preſentiall there. The *Son of* God was here *in an allegory*: for *ignis in rubo Deus in carne* [l], ſay ſome of the Fathers: *the fire in the buſh is God in the fleſh*: and *ignis in rubo Deus in Virgine, the fire in the buſh is God in the Virgine* [m], ſay others. And *the Son of God* was here *without an allegory, either in his owne perſon* according to many of the ancient: *I am come downe to deliver them*, ſaith this apparition at the *eighth Verſe*: and none of the perſons came downe for our ſpirituall deliverance, whereof this temporall redemption of *Iſrael* out of *Egypt* was a Type, but he: *or by the deputation of an Angell*, as the moſt. For, although *Cornelius* [n] *à Lap.* will have us

k Per ſolutionem calceamenti demonſtrat ſancti præſentiã. *Procop in Exod.* 3. Solve calceamenta propter loci ſanctitatem & Dei. ſed unde terra illa ſancta? quia deputata ad apparitionem illam, & myſterium, & collocutionem ſanctam, & dationem legis. *Dionyſ. Carthuſ. in loc.* Hieruſalẽ dicta ſancta, quòd in ea Templum, *&c. Brent. in loc.* Vt reverentiam exhiberet divinæ Majeſtati quæ in loco hoc præſentiã exhibebat, utq; magna animi veneratione ad percipiendã Dei accederet oraculũ. *Cornel.* a Lap. in loc. *Sanctified by the preſence and apparition of God.* Ainſw: *in loc. The meaning of that ceremony, Exod.* 3. 5. *Joſ.* 5. 15. *was to ſhew reverence to the place where God did manifeſt his preſence.* Maſon *of Faſt.* c. 3. l *Greg. Moral.* l. 28. c. 2. &c.

m *Bern. Serm. de Nat.* Mar. *in illud Apocal.* 12. Signum magnum apparuit. *Theodoret. Nyſſen. Orat.* De Chriſti Nativitate.

n Quia communis eſt Theologorum cum *S. Dionyſio c.* 4. Cœl. hierar: ſententia, omnes Dei apparitiones in *V. T.* factas eſſe per Angelos. *Cornel. a Lap. in loc.*

grant him, out of *Dionyſius the Areopagite*, that all apparitions of GOD in the *Old Teſtament* were by *Angels*; yet is he as willing to grant us out of others, that all thoſe *Angels* [o] were Proxies, and Deputies for CHRIST. Which may be the reaſon perchance, why the ſame viſion, that is ſtiled an [p] *Angell in one verſe of this Chapter, in all the reſt* is the LORD; to ſhew, that, if this were not *that Angell of the Covenant in the Prophet*, yet was it at leaſt, *auctoritate Deus*, though *obſequio Angelus*, as the *Ieſuite* [q] ſpeakes; in the perſon of an *Angell*, the repreſentation of GOD. *Approximation and neerneſſe* was permitted there, *remoteneſſe and diſtance* is required here. He might uſe adoration *in that place*, he muſt only uſe it *towards this*, becauſe GOD was there more than ordinary, he will have more reſpects than ordinary: thy ſhooes are too uncleane for that place, thy bare feet not cleane enough for this.

Thirdly, the illation upon this reaſon: A *proportionable adoration* to thoſe *different degrees of conſecration*: either in reſpect of the body, from the *literall* ſenſe: adoration *in conjunction, with that place*, *in it*; *put off thy ſhooes there*: Adoration *in oppoſition to the other place, towards it*; *come not nigh here*. *Or*, in reſpect of the ſoule, from the *tropologicall* [r]: put off thy ſhooes then out of a due reſpect unto me in the place where thou art: and, at this remove, in a more humble adoration, proſtrate thy ſelfe to-

o Multi Patres in omnibus apparitionibus *V. T.* repræſentatum fuiſſe filium. *Ibid. Iuſt. Cont. Tryph. Tert. li. 2. Cont. Mar. Hilar. li. 4.* de Trin. *Ambroſ.* de fid. *Chryſ.* in Act. 7 p *Corn. a Lap.* ibid.

q Exod. 3. 2. *An Angell and the Lord*, &c. v. 1. 4, 6, 7, 11, 13, 14, 18. *An Angell*, Act. 7. 30, 53.

r *Dead Skins the materials of thoſes to ſhew into Ægypt he was to go, though he were ſent thither to die.* Ambroſ. *in Luc.* Brent. *in Loc. The ſigne of giving up an intereſt, either of poſſeſſions by an ordinary tranſaction: Or of the marriage bed by divorce*, Ruth 4. 7. Deut. 25. 9. Veterum eſt conſuetudo, ut ſi ſponſum ſponſa repudiare vellet, diſcalcearetur ille, & hoc eſſet ſignum repudii. Proinde Moſes excalceari jubetur, ne ad eccleſiam, quæ in rubo ſignificabatur, & quaſi ſponſus calceatus accederet--hoc Chriſto ſervabatur qui verus ſponſus, cujus non ſum dignus ſolvere corrigiam calcei. *Rab. Maur. in Loc.* Exuere calceos, id eſt, *Sordes. Calvin. Gallas*, &c. *The guiſe of a Penitent*, 2 Sam. 15. 30. Ezek. 24. 17. Iſa. 20. 2, 4.

wards

wards the place where I am; and joyne thy heare with thy knee too: be that which thou doeſt, the meſſenger of what thou meaneſt; nor let thy body adore me, but in the company of thy minde, joyne ſoule and body in this Humiliation: 'tis holy *where thou hearest me ſpeake:* but 'tis holyer *from whence I ſpeake*; *that* is too cleane for thy *Shooes*, and *this* for thy *feete*.

Theſe are the meaſures of your patience, and this time: for the better ſpending whereof, that *holy God*, to whom all conſecrated places are hallowed, inſtruct me rightly to put the difference betwixt holy and prophane, the neglect whereof made *God* ſo angry *in Ezekiel*[f], and you rightly to obſerve it: which leades me to the diſtinction of conſecrated places, and my firſt generall.

f Ezek. 22. 26.

1 'Tis obſervable, that in thoſe ſolemne apparitions of *God*: to *Abraham*, upon Mount *Moriah*, where the *Paſſion of Chriſt* was repreſented in a Type: and to *Moſes* upon Mount *Sina*, where the *Conception*[t] *of Chriſt* was repreſented in a Type: and to *David* in the Threſhing-floore of *Araunah*, where the *interceſſion of Chriſt* was repreſented in a Type: ſome of them being in that place, where the Temple was to be built, as [u]that to *Abraham* and *David* upon *Moriah*: other, where the Tabernacle was commanded to be built, as that to *Moſes* on *Sina*; there was a diſtinction of perſons enjoyned, in reſpect of places; which, in ſome proportion, anſwered to the diſtinction of perſons and places, in the Tabernacle and the Temple. *I and the Lad will goe yonder*, ſaith *Abraham*: I the Sacrificer, and the Lad the Sacrifice; the Court of the Prieſts:

t *According to that hymne in the Church*: Rubum quem viderat *Moſes* incombuſtum, conſervatam agnovimus virginitatem, Sancta Dei genetrix. *Similiter* Procop. *in Exod.*

u Ioſeph. Ant. l. 1. c. 14 l. 7. c. 14.

but abide you here, 'tis not for you to goe ſo farre; the Court of the people, *Gen.* 22. 5. *Moſes* was a Type of our *Redemption by Chriſt*, delivering *Iſrael* out of *Ægypt*: and *Ioſuah* was a Type of our *ſalvation by Chriſt*, bringing *Iſrael* into *Canaan* (for *the ſonne of man* was to effect both by the power of *the ſonne of God*) and yet put off thy ſhoes ſaith *God* to either; becauſe neither [x] had power to execute the Prieſt-hood *then*: the place where ye ſtand is Holy, *Moſes before his conſecration* may be *there*: the place where I am is holyer, *Moſes after his conſecration*, is ſcarce holy enough to be *here*; and as *Moſes* underſtood his diſtance, ſo did *Ioſuah* too, for he did ſo: *in the fifth of that ſtory, at the fifteenth Verſe*: *God* afterwards deſignes *Moſes* to the employment [a] of a Prieſt, that was before a ruler of the people; and to ſhew the neereneſſe of his perſon, gives him a neereneſſe of place: there is one ſtand for the *Layity*, another for the *Clergy*, and yet both without the Mount *in the* 19. *of* Exodus. [b] *Aaron* with *Nadab*, *Abihu*, and the *ſeventy Elders* (all of them being Prieſts by *inheritance*, or *deſtination*) may aſcend *up the Mount*, but not *up ſo high upon the Mount*, for *Moſes alone ſhall come neere the Lord*: (into the Sanctuary they may come, they may not come into the Oracle,) in that very Chapter, after which a Mandate is given by *God* for the ordering of the Tabernacle, *the foure and twentieth of this ſtory, at the firſt and ſecond verſe*. *Laſtly*, *David* erects an Altar upon *Moriah*, being then the poſſeſſion of *Araunah*, as formerly *Abraham* had done: conſecrated it was by the *ſacrifices* of both, and the *apparitions of God* to both, and in both repreſented the

ſatisfaction

x Moſes *being not the firſt-born, nor extraordinarily called then*: Ioſuah, *though the firſt-born, yet ſuſpended altogether then, by the ſeparation of* Levi.

a Moſes and Aaron among his Prieſts, Pſal. 99. Exod. 40. *where he is commanded to do the acts of conſecration.*

b Verſe 21, 22, 24

ſatisfaction and *mediation of Chriſt*; where he that provided for the building of the Temple, obſerves the ſame diſtance, which was obſerved in the *Tabernacle* and the *Temple*, the Altar built *neere* the place where the Angell ſtood, but not *in it*, 2 *Sam.* 24. 16, 18.

Nor was the direction *particular* in this behalfe, but univerſall and generall: a diſtinction of holineſſe in their *perſons* [c]: a diſtinction of holineſſe in their *garments* [d]: a diſtinction of holineſſe in their *ſacrifices* [e]: a diſtinction of holineſſe in the *ornaments* [f]: a diſtinction of holineſſe in the *furniture of the Temple*: ſome *holy*; *moſt holy* others [g]. *Gerſhoms* charge holier than *Meraries*, and *Coaths* than *Gerſhoms*, and the charge of *Aarons* family than *eithers* [h]. The whole *Camp* is holy, and [i] therefore no unclean perſon muſt be in *this*: the *Tabernacle* holier than the *Camp*, and therefore the *Levites* [k] alone muſt pitch round about *that*: the *Sanctuary* holier than the *Tabernacle*, and therefore the *Prieſts* [l] onely muſt enter *there*; and into the *Tabernacle* without waſhing [m], but not into *this*: the *Oracle* holier than all, and therefore none muſt approach here, but *Aaron* himſelfe that is holieſt [n] of all, and that but *once a yeare* neither, and that not without lotions [o], and propitiatory veſtments, and myſticall ſprinklings, bloud in one hand to appeaſe *God*, and a cenſer preſenting a cloud of incenſe, as it were, to hide him from *God* in the other.

c Exod. 29. Leviticus 8: Numbers 8.
d Exod. 28. & 29.
e Lev. c 1. c. 2. c. 3.
f Exod. c. 26 c. 27. c. 35. c. 36. c. 37 c. 38.
g Exod. 30. 10, 29.
h Numbers 3.
i Numbers 5.
k Num. 1. 50, 53. c. 4.
l Levit. 21. 6.
m Exod. 30. 19, 21.
n Numbers 17. 8. Exod. 39. 30.
Num. 35. 28.
o Heb. 9. 3. 7.

Nor did this diſtinction expire with the *Tabernacle*, but lived alſo in the *Temple*; for as *Moſes* [p] went by a patterne before, ſo did *Salomon* [q] and *Ezra* [r] after: which the *Iewes* were ſo carefull of, that

p Heb. 8. 5.
q 1 Paralip 28. 6. 12. 19.
r Ezra 2. 63. Nehem. 7. 64, 65. c. 8. 3.

that when *Pompey* to his own ruine, as it appeared by the ſequele, invaded the Sanctuary, the natives[f] more deplored the diſcovery, than the ſpoile thereof: *Nicanor in the Maccabees*[t] being puniſhed by the *God* of *Iſrael*; S^t. *Steven*[u] and S^t. *Paul*[x] in the *Acts*, accuſed by the people of *Iſrael* (and their accuſation had been *juſt*, had it been *true*[a]) for not obſerving the diſtinction of thoſe courts: and, in that warre againſt *Antigonus*, *Herod* proteſted, he had rather hazard his *kingdome*[b], than *this*; while the Temple was building at his own expence, never comming within thoſe forbidden liſts, but entruſting the charge with the *Prieſts*; and inſcribing the ſentence of death over the gates againſt thoſe aliens, that ſhould break in within the ranges, as *Ioſephus*[c] relates, not obſerving thus *an humble diſtance* to the place.

And muſt *God* loſe part of his honour from us, *by ſending his Sonne to us?* or muſt there be leſſe holineſſe in the *Church*, where he was *in truth and ſubſtance ſacrificed by himſelfe*, than where he was ſacrificed *in a type or ſhadow, by Aaron in the Temple?* Certainly no. Our *Saviour* tels us in the Goſpell, the *Temple* is holier[d] than the *gold*, and the *Altar* than the *gift*; and, by expulſing thoſe exchangers and huckſters, though *for the ſervice*[e] *thereof*, beyond the *very utmoſt borders*[f] of the Sanctuary; and at no other times, than *after his*[g] *baptiſme*, and *before his paſſion*[h], at the *entrance*, and *accompliſhment* of our redemption; and, *when* thoſe

f Ioſeph. Antiq. l. 14 c. 8.
t 1 Mac. 7. 42.
u Acts 6. 13.
x Acts 24. 12. c. 21, 28, 29.
a Acts 24. 13. c. 21, 29.
b ἤτησε χαλεποτέραν ἡγεμόνος τὴν νίκην εἰ πρὸς ἀσεβεῖαν ὀφθείη. Ioſeph. Antiq. l. 14. c. 28.
c Antiq. l. 15. c. 14. *Women in the ſecond court not permitted the ſame place with men.* ib.
d Mat. 23. 17, 19.
e So Comment. in loc. Gualther. Mar. 11. 15. Marlor. Mat. 21, 12, 13.
f *The ſame call it there* atrium, *that is*, atrium populi, *or* Salomons *porch* a. Paralip. 6. 13. Acts 3. 11. *into this the people onely reſorted, and farther than this we read not that our* Saviour *came, being not of* Levi, *but of* Iuda, *a Prieſt after the order of* Melchiſedech, *not after the order of* Aaron, *for of* Iuda Moſes *ſpake nothing concerning the Prieſthood*, Heb. 7. 14. Spelm. de non tem. Eccleſ. &c.
g Ioh. 2. 14. Mat. 21. 12. Marlorat. in loc.
h Ioh. 2. 15. Spelm. de non tem. Eccleſ.
i Mat. 21. 13. Luk. 19. 45. Mar. 11. 17. Eſa. 56. 7. *as the ſame and others collect thence.*

legall

legall ſacrifices, their doves [h] and oxen were *before* ejected; and from *that place*, where the *Chriſtian Church* was beſt repreſented, their *inſtructions* [i] *and cuſtomary devotions* being performed *here*, which were to laſt *after Chriſt*; their types, which were to expire *with Chriſt*, *within*; ſhewes, that this diſtinction ſhould extend as far as the benefit of his Paſſion or Baptiſme did, and live as long as Oratory or Goſpell. Wherefore as the Chriſtians in after-ages diſtinguiſhed their Oratories into an [k] *Atrium* or Church-yard, a *Sanctum* or Church, a *Sanctum Sanctorum*, or Chancell: ſo did they conceive a greater opinion of ſanctity in one of them, than in the other; and in one place of them, than in another, having an *altar here* anſwerable to an *oracle or ark*, *a mercy-ſeat there*; and, that it might appeare this diſcrimination was not *temporary*, but *continuall*, pointed their Churches *Eaſtward*, and looking towards the *Temple*. *Church-yards* they thought prophaned by [l] *ſports*; but the *Churches themſelves* even by their *feaſts of* [m] *charity*: the whole [n] circuit both *before*, and *after Chriſt*, was priviledged for *refuge*; but the inviolableſt Sanctuary of all was that, which was *neareſt to the* [o] *holieſt of all*: none out of the communion of the Church permitted to lie *there*, *without* [p]: and few in the communion of the Church admitted *here*, *within* [p]; any *conſecrated* ground preferred [q] for *interment* before that which was *not conſecrated*; & that in a higher eſteem, which [q] was in a *higher degree of conſecration*; and

k Vid. *Godw*: Ant. l. 1. c. 1, &c.

l *Aug.* Serm. *de temp.* to. 10. 214. *all immodeſt behaviour prohibited here*, Articl. 1634. n. 52. *Statut. Synodol. commun.* n. 36. *apud Carranz.* p. 646.

m 1 Cor. 11. 12. *Triclinium epulatum.* Hieronym: *in Loc.* Phot. Nomoc. *Tit.* 5. c. 2. *Out of a Councell of* Gangra & Carthage. Artic. 1580. n. 61. Artic. 1634. 63. *Can.* 1571. n. 20. 88.

n Gothi Romæ capta ad eccleſiã confugientibus pepercerunt. *Cornel. à Lap. in* Numbers 25. 15. *Phot. Nomoc. Tit.* 5. c. 2, 25. *Tit.* 8. c. 22, 26. *Tit.* 8. c. 13, 27. *Tit.* 8. c. 19. *rep.* 28. *Tit.* 8. c. 7, 32. *Tit.* 3. c. 12 *rep.* 1. *Mac.* 10, 83. c. 5. 43. 2. *Mac.* 4. 33.

o Exod. 21, 14. 1 Reg. 2. 28.

p Nullus laicus in eccleſia ſepeliatur, niſi in communi cœmiterio. *Concil. Tribur.* c. 17.

q Paulinus *demands whether the holines of the place availes the dead*, and S. Aug. *anſwers him* de cur. pro Mort. ad Paulin. c. 4. Auguſtines *body tranſlated from without the doore into the North Porch of* S. Peter & S. Paul. *Bed.* l. 2. c. 3. *hiſt.* Edelburg *tranſlated in like manner* l. 3. c. 8. Bp. Aydans *bones tranſlated to the Altar.* c. 17. as alſo Bp. Cedda's c. 23.

that

that in the higheſt, which was *neareſt the Altar*. κλαιόντες and ἀκροώμενοι had *their* ſtations [r], ὑποπίπτοντες and σωπῶντες had *theirs*: their *fideles* venturing not ἔνδοθεν τῶν κιγκλίδων, as *Theodoret* [s]; or κιγκλίδας, as ſome Councels in *Binius* [t] ſpeake; beyond thoſe *rayles or Cancelli* (whence the name of *Chauncell* was derived) which diſtinguiſhed the *nave, or body* of the Church from the *Oracle, or Chauncell*. None out of orders, no not *at the Communion*, came within theſe (whence aroſe that diſtinction in the ancient Church betwixt the *communion* [u] *of the Clergy, and the Laity*, being not different in *ſubſtance*, as an ignorant *Romaniſt* urges for the reſtraint of the Cup, but in *place*) nor all within orders, neither *within thoſe regions beyond theſe* (for the very [x] *Grecians themſelves* have their Tables incloſed with great myſtery from the people, at this day,) the *inferiour degrees* communicating *within the firſt*, the *higher alone within the ſecond*: in the *Chauncell* the *reſt*, the *Prieſts* only [a] at the *Altar*. So that, although they carefully provided for a due reſpect to other parts of their Churches, forbidding either to build [b] *on* or *neere* them, to paſſe or carry *through* them, as our [c] *Saviour* alſo in the *Goſpell* did; to prophane the former ſoile *of any Church* by ſecular uſes, after, in a more convenient ſite, they had built another, to open ſhops and ſtalls *upon the doores and walles* of *God* (for if hee would not be troubled with the noiſe of hammers, *while* his Temple was *building*, he will not be troubled with the noyſe of hammers about it, *when* it is *built*) yet was there a more awfull reverence commanded to *this part*, being barred from the ordinary view, which made them ſo paſſionately

r Cod. Can. Eccleſ. Vniverſ. Can. 11. 12, 14, 26, 41, 44, 45. *Iuſtell.* not. p. 159, 166. ex Greg. Thaumatourg. Baſil. Harmenopul. Schol. Græc. Harmenopuli. Tertul. Syneſ. Theoph. Alex.

s Lib. 5. cap. 18.

t To. 1. part. 1. p. 158, &c.

u S. Ambroſe told Theodoſius *being in the Church*, ἔνδοθεν τῶν κιγκλίδων (intra cancellos, ſaith the Interpreter) ὅτι τὸ ἔνδον μυστηρίοις ὄφειν ἱερεῦσι βατὸν, τοῖς δὲ ἄλλοις ἅπασιν ἀδυνάτοις καὶ ἄλλοις. Theodoret. l. 5 c. 18.

x Sand. relat. pag. 173.

a Phot. Nomoc. tit. 3 c. 7. tit. 13. c. 27. Concil. Laod. c. 19. Tolet. 4 c. 17

b Phot. Nomoc. tit. 2 c. 1, 2. tit. 3. c. 14.

c Mat. 21. 16.

passionately [d] complaine, when the outrages of those Pagan times brake in upon them, with the [e] *Bethshemites*, and discovered what they might not see: the same distinction being observed by the *Gentiles* besides: for they had their [f] τριπλᾶ μύρια and their ἄδυτα, their ναὸς and their προναὸς, as appeares by *their owne* antiquities, and Historians: all the particulars whereof might be justified by severall authorities, wer't not for the *losing* of my Sermon in my quotations.

Curſed be the man, saith the Councell of [g] *Gangra*, *that teacheth the contempt of the house of God.* The curse is 1300 yeares old *at leaſt*: and yet, 'tis to be feared, lives still, to condemne *a distemper of zeale* in our later times. For how have the same which aimed at a *parity in Church-men*, sided also for *a parity in the Church*; and, from *a parity in the Church*, risen to *a parity of all places with the Church*; that the Temple of *God* is the *world*, and to *build* is to *confine* him, as *John Hus* [h] did? ye take too much upon you, seeing all persons are holy with the *rebels* [i] *here*; and to what purpose is this waste, seeing all places are holy, with the *traitour* [k] *there*? ye are a *royall Prieſthood* in Saint *Peter* [l], *all Prieſts*; and therefore a *Prieſtly Kingdome* in *Moſes* [m], *all Kings*: no difference betwixt him that *ſacrificeth*, and him that *ſacrificeth not*; the *pulpit*, and the *tables end*; the *belfrey*, and the *altar*. And to shew they are καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, those that *make merchandiſe of the word of God in Saint Paul* [n], have *retailed* their Divinity in some parts, by the strike and the scales, the peck and the pound, preferring *ware-houſes* before *Churches*. *What? deſpiſe ye the houſe of God*, saith the *Doctor* [o] *of*

d Neque hic rerum finis erat: nam & Sanctuarium ingressi sunt milites: quorum aliquos scimus nullis initiatos mysteriis, & viderunt omnia quæ intus erant: quin & sanctissimus Christi sanguis, sicut in tali tumultu contingit, in prædictorum militum vestes effusus est. *Chryſ.* Epist. 1. *Innocent.* Rom. Episcopo.

e 1 Sam. 6. 19.

f Iul. Poll. l. 1. c. 1. &c.

g Cod. Can. Eccl. univerſ. p. 40. εἶπε διδάσκων τὸν οἶκον τοῦ Θεοῦ κατάφθορον ἔθηκε, καὶ πᾶς ὁ ἐν αὐτῷ σωθήσεται, ἀναθέμα ἔστω.

Phot. Nomoc. tit. 5. c. 1. tit 13. c. 33.

h *And anciently others alſo.* V. Vedel. exercit. in Ignat. Ep. ad Magnes. c. 4. *Teſt. of the true Church. p.* 130 &c.

i Num. 16. 3.

k Mat. 26. 8.

l 1 Pet. 2. 9.

m Exod. 19. 6.

n 2 Cor. 2. 17.

o 1 Cor. 11. 22.

the Gentiles? Some do, and some do not: but *wherein have we despised it*, say they? *In that ye say, the table of the Lord is contemptible*; saith the *Prophet*. Psalmes of *degrees* we read of; because, 'tis said, they were sung *upon those degrees or ascents* unto the Temple; and, as there were degrees *without the Temple*, so are there degrees *within the Temple* too: different respects due to places, for different degrees in the places; the neglect therefore of respects to the Table, was a contempt of the Table, *Mal.* 1. 7. But blessed be *God*, who, as formerly he bestowed *Kings* [p] upon this land to *raise* his Churches, so hath he raised us *Kings*, to *preserve* his Churches: else that curse on *Israel*, in *Hoseah* [q], had been *ours* perchance ere this: *The thorne and the thistle had come upon our Altars*; we might have met in *caves and chambers* still, as the *Primitive Christians* did; for, though we would allow the *Lord*, *heaven for his throne*, we would scarce allow him *earth enough for his foot-stoole*: and the Magistrate might have cause to enjoyne the carriage of *padles* [r] againe, even when we walke within the *courts of God*. *Damascen* [s] tels us of a judgement upon the violaters of one Oratory by *death*: and *Bede* [t] tels us of a judgement upon the violaters of another Oratory by *fire*. He is the *Lords annointed*, saith *David*, and therefore *God* forbid we should touch the *King*: and this is *the Lords annointed* * too; and therefore God forbid we should wrong the Church: for as a disrespect to the *Chaire of State* reflects upon the *King*, because he is *represented* there: so doth a disrespect to the *Church* reflect upon *God*, because he *is* there: *the same God* through every part thereof, but not *in the same manner* through eve-

ry

p *King Ethelbert built* Saint *Pauls in* London, *and* St. *Andrewes in Rochester*. Bedes *hist. l.* 2. *c.* 3. *&c.*

q Hos. 10. 1. Lappa & tribulus ascendisset super aras.

r Deut. 23. 14.

s *De imag. Orat.* 3.

t *Hist l.* 4. *c.* 25.

* *Unction used in Consecration.* Gen. 35. 14. 28, 18. Exod. 40. 9. *Minut. Fel. Octav. &c.*

ry part therof. For as there are different degrees of *ſanctity* in them, ſo is there a different diſpenſation of his *preſence* in them too: which leads me to the reaſon of this diſtinction, and my ſecond generall.

2. In every conſecration there is *livery and ſeiſin*, giving and taking poſſeſſion; giving poſſeſſion by *man*, and taking by *God*, and although man take not poſſeſſion alwayes *immediately by himſelfe*, but *mediately*, ſometimes by a *proxe*: or, though *immediately by himſelfe*, he is not *perſonally* alwayes preſent, but for the moſt part onely *relatively* there: *God* alwayes takes poſſeſſion *immediately by himſelfe*, and is alwayes in *an eſpeciall manner*, *perſonally* preſent, where he takes poſſeſſion too: the difference betwixt *ordinary* and *extraordinary* conſecration; conſecration *by donation from man*; and conſecration *by aſſumption or reſervation from God*; lying principally in *this*: that his preſence *followes that*; but his preſence *makes this*: there 'tis a *conſequent*, and here an *antecedent* to conſecration. For example: *God* appeares to *Iacob* at *Luz*, in the *eight and twentieth of Geneſis*: 'twas there he ſaw the Angels aſcending and deſcending, that thorough-fare betwixt earth and heaven, *Verſe*, 12. and thereupon, *ſurely the Lord is in this place*, ſaith hee, *Verſe* 16. What then? *how dreadfull is* it therefore, ſeeing the *houſe of God* it muſt certainely be, where *God* certainly is, and *the Gate of Heaven*, from whence our prayers are carryed by the Angels into heaven? *Verſe* 17. Nor will hee ever eſteeme it leſſe, and therefore *anoints* a Pillar where he intends an *Altar*, *Verſe* 18. and as the *property* of the place is alter'd, ſo is the *name* too: 'twas *Luz* *once*, 'tis *Bethel* *now*.

Verſe 19. and in this *houſe of God* ſhall his vowes and devotions be performed *unto God*, the preſence of *God in that place* inferred a conſecration *of the place*, at the *laſt verſe of that Chapter*. Nor was this the illation of *Iacob* only here, but elſe where of *God* Himſelfe: the *Lord* appeared by an Angell unto *David*, and the *Lord* commanded *David* by a Prophet, *goe, reare an Altar* there, 2 *Sam.* 24. 18. The *Lord* appeared by an Angell unto *Moſes on Sina*, and neere *Iericho unto Ioſuah*: the ſtory of *Ioſuah* aſſures us, *God* was in an *eſpeciall* manner preſent *there*: and the ſtory of *Moſes* aſſures us, *God* was in an *eſpeciall* manner preſent *here*, inacceſſible [u] it was, both for the ſteepneſſe, and the height, and *the fearefull reſidence of God* in the Mount. *Moſes* was the [x] *firſt in thoſe parts*, that ever invaded it, ſaith *Ioſephus*; and the people durſt not doe ſo much, after hee had *often* [a] done ſo: *afarre* [b] *off* they are placed, and when they were *ſanctified* too; and yet even *here* they ſeeme *too neere*. *Moſes's* adventure paſſeth not without a [c] check, though afterwards he received the *Law*, and now an *embaſſy*, from hence; and when he returnes from *Ægypt*, his offence muſt be expiated by *ſacrifice*. *God* tells him *the place is holy*, becauſe *his preſence made it holy*: for as the judgement ſeate is, where ſits the *Iudge*; ſo where the *Lord* is, there is an *Altar* and an *Oracle*.

[u] τὸ σπανίως ὑψηλότατον τῶν ἐκεῖ ὀρῶν τυγχάνον, καὶ διὰ τὴν ὑπερβολὴν τοῦ μεγέθους καὶ τὴν ἐρημιῶν τὸ ἀπότομον ἀνθρώποις οὐ μόνον οὐκ ἀναβατὸν, ἀλλὰ οὐδὲ ὡραῖον θεάσασθαι μὴ δίχα πόνου τῆς ὄψεως διωδεμένου, ἄλλως τε διὰ τὸν λόγον, ὃν ἐφοβεῖτο τὸν θεὸν, ἐν αὐτῷ διατρίβειν φοβερὸν καὶ ἀπρόσιτον. Ioſeph. Antiq. l. 3. c. 4. τοῦτο ὄρος ἐστὶν ὑψηλότατον πάντων τῶν ἐνταῦθα ὀρῶν, φοβερὸς νομὰς ἄβατον, ἀγαθῆς φυομένης πάσης, καὶ διὰ τὸ δόξαν ἔχειν ἐνδιατρίβειν αὐτῷ τὸν θεὸν, οὐ κατανεμηθέντες ποιμένες ἐτόλμων ἐμβατεύειν εἰς αὐτὸ πλὴν Μωυσέως καὶ Ἀαρὼν καὶ Ναδὰβ καὶ Ἀβιοὺδ καὶ τῶν ἑβδομήκοντα πρεσβυτέρων. l. 2. c. 5. [x] φασὶν τῶν περὶ ἀφίξεως καὶ ὁρμὰς καὶ λόγους, οἷς τότε πρὸς αὐτὸν ἐπαρθεὶς ἐτόλμησε καὶ παρελθεῖν εἰς χωρίον, εἰς οὐδεὶς ἀνθρώπων πρότερον ἀφίκετο, διὰ τὸ εἶναι θεῖον, ἱστάμενος, καὶ σωτηρίαν εὐχὰς τῆς φλογὸς παρρωτάτω χωρεῖν. Ibid. a Exod. 3. 1. c. 19. 3, 20, 24. b Exod. 20. 18. c Ioſeph. Ant. l. 2. c. 5. d ἐξαναστὰς μέντοι πολὺ ἱκρείττων ἐν τῇ γῇ Αἰγύπτῳ θυσίας ἐκέλευσον ἀφικομένων εἰς ἐκεῖνον ἐντελέστατα. Ibid.

And

And as the preſence of *God precedes* conſecration in thoſe examples, ſo doth it *follow* in others. A place there was for *Adams* devotions and his families, which *Cain*, as the uſuall idiom of Scripture is, calls *the face* [c] *of God*, according to the opinion of ſeverall Divines; and which face *Abel* enjoyed, *God* teſtifying his preſence, as *Theodotio* [f] renders, by firing his Sacrifice, *Gen.* 4.5,14. A *Tabernacle* is erected for *Iſrael* in the Wilderneſſe, and the ſame *God*, which *commanded* it to be conſecrated, took poſſeſſion of it, *as ſoone as it was conſecrated. Exo.* 40.34. a *Temple* is erected for *Iſrael* in *Canaan. Salomon* [g] implores *Gods* eſpeciall mercies, and his eſpeciall aſſiſtance, and his eſpeciall preſence to ſuch as ſhould performe their Oraiſons *in*, or *towards* that place, *at the conſecration*; and all theſe follow *upon the conſecration* [h] *2 Chron.* 7.1. Whether therefore it be *ordinary*, or *extraordinary*, whereſoever a conſecration is, *there God eſpecially is*, by a peculiar diſpenſation of his gracious and mercifull preſence: ſo was he to *Abraham*, and *Iacob* by his covenant and promiſe, ſo to *Moſes* and *Ioſuah* by his commiſſion and aſſiſtance, ſo to that whole Nation by his *immediate direction and audience*, in the *Tabernacle* and the *Temple*.

And, as there was a greater communication of the *divine preſence* in theſe places, than in others (whence that *erection* [i] *of Altars*, to *continue* his reſidence, where *God* appeared once; that praying of their living, and that placing of their dead [k], *with their faces towards the Temple*; that appellation of *preſence*, or *ſhew-bread*, [l] that expreſſion of the *Temple* by the *face* [m] *of God*: of frequenting *his Courts* by [m] comming *before the Lord*: thoſe *apparitions of God*,

c 1 Chron. 16.29. Ion. 1.3. Exod. 23.17. *Walk. of ſacril. &c.*

f ἐνεπνέυσεν. Mar. Sept.

g 2 Chron. 6. 1 Reg. 8. ἱκετεύω κύριε τοῦ πνεῦμα [illegible] εἰς τὸν ναὸν κατοικῆσαι, ὡς ἂν καὶ ἐπ' ἐκείνης ἡμῖν ἵλεως ἦς. Ioſeph. Ant. l. 8. c. 2.

h 2 Chro. 5.13,14 1 Reg. 6,13. c. 9.3

i 1 Reg. 8. 38. 42, 44,48. 2 Chron. 6. 25,34. Dan. 6. 10.

k *The Patriarchs in* Hebron *lie North and South, and* Hebron *is South from* Ieruſalem. Bed. hiſt. l. 5. c. 18, &c.

l *The* Sept. *call them* ἄρτους ἐνωπίους. *The* Heb. *face bread.*

m Eſa. 37. 14, 15. c. 66. 23. 1 Sam. 10. 25. Exod. 23. 17.

God, [n] where the *Temple* was to be built; that *ſerenity of the weather,* never rayning in [o] the day time, but in the night, as their hiſtorian relates, while the *Temple* was to be re-built; & that *departure of God,* by a *voyce in the Temple from God* [p], before the finall deſtruction of it, under *Titus Veſpaſian*;) ſo was there a greater communication of the ſame preſence in *ſome parts* of thoſe places, then in *others*: and therefore, though the glory of the *Lord filled* both the [q] *Tabernacle* and the *Temple*, yet it filled not *all alike:* for we reade of the place of his *Throne* [r], and of the *ſoles of his feete:* a place where he *walkt* [ſ], and a place where he *ſate* [t]; a place of his *being*, and a place of his *reſt* [u], a *Tent* and a *manſion* [x] *houſe*; that as the *earth*, in compariſon of *this*, ſaith *Ioſephus*, [y] and this as the *heaven*, in compariſon of *that:* the *Lord* of *Iſrael* indeed may be elſewhere, but the *glory* of [x] *Iſrael* is *here:* and, although *God* may there meete with *Moſes*, *here Moſes* ſhall be ſure to meete with *God*, *Exod.* 30. 16.

And as that diſtinction in holy places continued after *Chriſt*, ſo did the *reaſon* of that diſtinction too: the whole indeed is the *houſe of God*, ſo the *Apoſtle* calls [a] it: becauſe, although the *Lord* be without theſe Walles, he is more *within*; as we are not preſumed to be ſo much abroad, as at *home:* and therefore *God* is not only preſent *extraordinarily himſelfe there*, as the decrees, the general opinion of Divines, with the formes of conſecration ſhew: but, alſo, as a learned [b] Prelate of this Land hath, out of the

n To Abraham & David, Gen. 22. 2 Sam. 24. Ioſeph. Antiq. l. 7. c. 10. l. 1. c. 14. ἐφ, ᾧ τὸ ἱερὸν Δαυίδης ὁ βασιλεὺς ὕστερον ἱδρύσατο.

o Λέγεται δὲ κατ ἐκεῖνον τὸν χρόνον, ὀκτωδεκαμοιρίᾳ τῷ ναῷ, τὰς μὲν ἡμέρας ἔχ' ὑεῖν, ἐν δὲ ταῖς νυξὶ γίνεσθαι τοῦ ὄμβρους, ὡς μὴ κωλύσαι τὸ ἔργον. Ioſeph. Ant. l. 15. c. 14.

p μεταβαίνομεν ἐντεῦθεν. Ioſeph. de Bell. Iudaic. l. 7. c. 12.

q Exod. 40. 35. 38. Ezek. 43. 5. c. 44. 4

r Ezek. 43. 7.

ſ Deut. 33. 14. Eſa. 37. 14, 15.

The Cherubins *faces were inward.* 2 Chron. 3. 14.

t Num. 10. 35, 36. Pſal. 132. 8. Pſal. 76. 3. Pſal. 87. 2. 1 Sam. 4. 7, 8. *This ſhall be my reſt for ever.*

u τὸ μὲν γὰρ αὐτῆς τὸ μέρος τὸ ἐντὸς τεσσαρῶν κίονων, ὧν τοῖς ἱερεῦσιν ἰδίων ἦν ἄβατον, ὡς ἁγνὸς ἂν καὶ τῷ Θεῷ. οἱ δὲ εἴκοσι πήχεις ὑπερῆρε γῆ καὶ θάλασσα τοῖς ἱερεῦσι μόνοις ὑποτεταγμένοις. Antiq. l. 3. c. 5. x 1 Sam. 4. 22. 2 1 Tim. 3. 15. b B. Montag. *Invoc. Sanct. p.* 153. ſparſim. *to the end of that Treatiſe.*

ancient

ancient, collected to my hands, according to that repreſentation of this truth, in *Iacobs Ladder*, he is preſent alſo, by his *Miniſters and Angels*.

And yet, though *the Church* conceived him to bee preſent in *all* parts of this houſe, it conceived him to bee more preſent in *one* part of this houſe, then in *another*. Which was the reaſon; that, notwithſtanding the diſtribution of the Sacrament might be in other parts, the *conſecration was in one*; where our *Liturgy* alſo hath enjoyned *the ſecond* [c] *ſervice* to bee read; and, after Child-birth, [c] the preſentation of thankeſgivings, and oblations: and all this, in reſpect of that peculiar diſpenſation of his preſence *in this diviſion of the Church*; as within the vayle, *in that diviſion of the Temple*; having an *Altar* here anſwerable to a *mercy-ſeate there*: as alſo, in reſpect of that union betwixt *this* place and his *humane* nature, *that* and his *divine*: for, as I like not *Berengarius* [d] that ſaid, he is *ſenſually*; nor *Peter* [e] *Martyr*, whom he that writes his life tells us he ſaid, he is *carnally and corporally* there: becauſe I like Saint *Ambroſe* [f], and *Lombard* [g], and *Bucer* [h], and *Roſſenſis* [i], and *Harding* [k] in this reſpect, who adviſe in this argument, forbearing the determination of the *manner*, to clothe our phanſies in *generall, and indefinite expreßions*: as I like not thoſe that ſay he is *bodily* there, ſo I like not thoſe that ſay,

c Rubric. *before the Communion, and Churching.*

d Senſualiter. de conſecrat. diſt. 2. c. 2. Ego Berengarius, *which the gloſſe likes not.*

e Carnaliter & corporaliter. Vit. Pet. Mart. per Ioſiam Simlerum. præfix. Com. in Gen.

f Quid quæris naturæ ordinem in Chriſti corpore, cùm præter naturam ſit ipſe Dominus natus ex Virgine? *Ambroſ.*

g Si quæris modum quo id fieri poteſt, reſpondeo, myſterium credi ſalubriter poteſt, inveſtigari ſalubriter non poteſt. *Lomb.* ſent. 4. d. 11. a. 3. *He gives this rule, but in this argument obſerves it not, as he ſhould.*

h *His counſell to* P. Martyr, ut in cauſa Cœnæ Dominicæ, obſcuris quibuſdam & ambiguis dicendi formulis uteretur. Vit. *P. Martyris* per *Ioſ. Simler.* præfix. comment. in Geneſ.

i De poteſtat. Pap. in temporalibus. Præfat.

k *Harding* ibid. Salubriter credi poteſt, fideliter quæri non poteſt. *Thoſe at Oxford in their diſputations with* Cranmer, *out of* Damaſcen. *and* Lanfrank. Iuell. vit. p. 105. *Which theſe were not ſo carefull to obſerve neither, determining the* modus *too farre.*

his *body* l *is not there*, becauſe *Chriſt* m ſaith 'tis there; and S. *Paul* n ſaith 'tis there; and the *Church of England* o ſaith 'tis there; and the *Church of God* ever ſaid 'tis there, and that *truly*, and *ſubſtantially*, and *eſſentially*, as the *confeſſions of all the reformed* p *Churches* ſpeake: and that not only by way of *repreſentation*, or *commemoration*, and yet without either *con* q, *ſub*, *or trans*, which the ancient Church ſaid not: by a *reall*, and nevertheleſſe, which the ancient Church ſaid, a *ſpirituall*, and *myſticall*, and *ſupernaturall preſentation*, and *exhibition*. For why ſhould our Saviour bid us *take*, what he would not have us *receive*? We muſt believe *'tis there*, we muſt not know *how 'tis there*: our *faith* may ſee it, our *ſenſe* cannot, 'tis a *myſtery*, they all ſay; and 'twere no myſtery, if 'twere *knowne*: his *preſence* they determined, the *manner of his preſence* they determined not: they ſaid *he is there*, and they ſaid *the Lord knowes how*. For *why ſhould we ſeeke him naturally in the Communion, whom naturally we cannot finde in the wombe of the Virgin?*

Which beliefe of theirs, concerning the *verity* of *Chriſts* being in the *Sacrament*, occaſioned alſo thoſe frequent expreſſions of that *place and myſtery* amongſt the Ancient, by the names of *Sacrifice and Altar*. So the *Apoſtles* uſually in their *Canons* r, and thoſe too, which are *undoubtedly theirs*: ſo the ſame in thoſe *conſtitutions* s, which by many are *thought to be theirs*. So *Clement* t, in his Epiſtle to

l *The* Armenians. Brer. Enq. c. 24 *and ſome mention'd by* Theodoret. dial. 3. qui carnis veritatem negantes, Euchariſtiam reſpuebant, &c.

m Mat. 26. 26. Mark 14. 22. Luke 22. 19. Iohn 6. 53.

n 1 Cor. 10. 16. c. 11. 24.

o *Eng. Liturg. Artic.* 28.

p Harmon. Confeſſ.

q *Roſſenſ.* præfat. citat. Οὐσία ἀναίμακτος. *Damaſcen.* de def. & de imag. Concil. Eph. Cod. Can. Eccleſ. ant. Rom. p 100. *Zonar.* in Can. Ap. 3, 4, 8, 9, 31, 19. Concil. Laod. ἱερὰ, φρικτὴ, εἰρήνης, & Χριστοῦ τραπέζα.

Οὐσία φρικτὴ, ἁγία, καθαρὰ, σῶμα καὶ αἷμα, ἰσοβαγμὸν & Χριστός. *Chryſ.* tom. 5. orat. 55. τράπεζα τὸν αὐτὸν ἔχουσα. p 566. 581. tom. 3. in 1 Cor. 10. orat. 24. ἠθικ. tot. *The altar cloth ſcarlet. Objected to Peter,* ὅτι & πᾶσαν διάνοιαν ἀπορρίπτων εἰς τὸν θεὸν ἀπὸ γωνιῶν ἀτειρισμὸν, πλέγματι κατέχρυσον & σπίλῳ ἐνυπάρχειν & ἁλουργίδι. Conc. Conſtantinop. Gen. 5 ſub Menna. act. 5

r *Roſſenſ.* Præf. cit.

s *Ap. Can.* 3, 4, 5, 9, &c.

t *Ap. Conſt.* l. 8. c. 13, &c.

u *Clem.* Ep. 1 Cor. p. 58, 53.

to the *Corinthians:* ſo the Councell of *Ancyra* [x], of *Neocæſarea* [a], of *Gangra* [b], of *Laodicea* [c], the *Nicene* [d] and the *Trullan* [e] Councels; ſo the *Nomocanon* [f], the *Code of the univerſall* [g], the *African* [h], the *ancient* [i] *Romane Church.* So as many of the *ancient* [k]

x Conc. Ancyr. c. 1 2, 4, 5, 6, 7, 8, 15, &c
a Concil. Neocæſar. c. 9 13 &c.
b Cõ. Gang. c. 4, &c
c Concil Laod. c. 19, 44, 49, 56,

58, &c. d Concil. Nicen. c. 5, 11, 13, 18, &c. e Concil. Trull. c. 3. f *Nomoc. Phot.* tit. 2. c. 3. c. 15 7. tit. 12 c. 8 tit. 13 c. 15, &c. tit. 3. c. 1, 4, 8, 9. tit 12. c. 6, 9. tit 1. c. 14, 22, 20. g Cod. Can. Eccleſ. univerſ. c. 84, 123, 148, &c. h Cod. Can. Eccleſ. African. c. 4, 8, 7, 10, 11, 14, 37, 41, 70, 74, 103, &c. i Cod. Can Eccleſ. antiq. Rom. p. 109, 375, 435, 455, 439, 402, &c. k *Ignat.* Ep. Smyrnenſ. p. 168. προσφέρειν, καὶ θυσίαν παρισταναι. Ep. Epheſ. p. 218. ἐντὸς θυσιαστηρίου ἢ Θεοῦ. Ep. Tarſ. p. 27. Θυσιαστήριον ἢ Θεοῦ. *At the firſt planting of the Faith in this Land Altars built of ſtone.* Bed. hiſt. l. 1, c. 30. l. 2. c. 14. Chryſ. *writing againſt the Gentiles, uſeth the largeneſſe of* Chriſts *kingdome, for an argument to convince them, on that of our* Saviour Mat. 16. Super hanc petram ædificabo eccleſiam meam. Orat. 61. Quod Chriſtus ſit Deus, contra Judæos & Gentiles, tom. 6. p. 634. ἐννόησον ἡλίκον δεῖ, ἢ ὑφ' ἡλίῳ κειμένην ἅπασαν οἰκουμένην ἐν χρόνῳ βραχεῖ τοσούτων ἐμπλῆσαι, καὶ ἕδρη μετὰ δώδεκα τοσαύτα — καὶ βωμὸς καὶ ξόανα καὶ τέλεται, καὶ πᾶς ἀναγὴς ἑορτὴ, καὶ ἢ ἀκάθαρτον κτίσαι, ὥσπερ κατόν τινα ἀφανίσαι, καὶ πανταχοῦ θυσιαστήρια ἀνατῆσαι ἐν τῇ Παμφίλων χώρᾳ, ἐν τῇ Περσῶν, ἐν τῇ Σκυθῶν, ἐν τῇ Μαυρῶν, ἐν τῇ Ἰνδῶν. τί λέγω; ὅπερ ἢ ὁικουμένη ἢ καθ' ἡμᾶς, καὶ αἱ Βρεττανικαὶ νῆσοι, αἱ ἢ θαλάττης ἐκτὸς κείμεναι τοῦ πέρατος, ἐν αὐτῷ ὅσαι τῷ ὠκεανῷ, ἢ δυνάμεως ἢ ῥήματος ἤδασιν, καὶ ὅπου ἐκκλησίαι καὶ θυσιαστήρια πεπήγασιν. Divinis reconciliari altaribus. *Lomb.* Sent. 4. d. 20. a. 6. *Bed* l. 1. c 15, 29, 27, 30. l. 2. c. 1 3, 20. l. 3. c. 2. l. 4. c. 2. l. 5. c. 20, 21. 17, 18. *The high Altar.* l. 5. c. 11. πῆξις θυσιαστηρίων. *Phot. Nomoc.* tit. 13. 17. *The* Donatiſts *enemies to* Altars. *Optat.* l. 1. *Aug.* to. 10. hom. 50. Ad hoc Altare quod nunc in Eccleſia eſt in terra poſitum, terrenis oculis expoſitum, ad myſteriorum ſignacula celebranda, multi etiam ſceleratí poſſunt accedere: ad illud autem Altare, quod præcurſor pro nobis introivit Ieſus, nullus eorum accedere poterit. Lutherani non horrent altaris, oblationiſq; nomen. *Pelarg.* Theſ. de fract. panis Euchar. p. 66, 69. Maſſaliani ſive Euchetæ Templorum, & Ararum ad jecêre contemptũ *Damaſc.* de hæreſ. hujus ſacrificij caro & ſanguis, ante adventum Chriſti per victimas ſimilitudinum permittebatur — *Aug* de Civ. Dei. l. 17. c. 20. Habemus & Altare, Heb. 13. *of this. Anſwer to Cardinall* Perons *reply* p. 6, 7. *by the Biſhop of* Winchcſter. *And therefore the name of* Prieſt *as uſuall.* Cod. Can. Eccleſ. Rom. Can. Ap. c. 5, 7. 9. 47. Proleg. in 4. univerſ. Concil. Concil. Ancyr. c 1. Concil. Antioch. c. 1, 17, 19. Concil. Laod. c. 32, 5, 13, 19, 42, 54, 55, 101, 102, 103, 111. Concil. Chalced. c. 26 p. 133. Concil. Sard. c. 11, 13. Concil. Carthag. c. 3, 15, 24, 6, 14, 20, 22, 31, 48, 53, 64. Ejuſdem Cod. p. 369, 371, 378, 379, 383, 389, 391, 394, 395, 396, 397, 400, 415, 416, 417, 418, 421, 423, 424, 425, 434 435, 437, 448, 449, 463, 464, 477, 478, 479, 480, 487, 488, 489, 490, 498, 498, 499, 500, 503, 505, 511, 512, 513, 521, 539, 540, 544, 547, 549, 552, 556, 558, 570, 571, 573, 574, 579, 580, 581, 580, 581, 608, 610, 630, 276, 314, 315, 644, 648, 657, 663, 716, 718, 719, 721, 725, 730, 732, 736, 738, 440, 441, 442, 443, 467, 468, &c. *And the ſame are as numerous in the reſt, as theſe. In* the forme of prayer for diverting Gods viſitation Edit. 1625. p 33, 30, 31, 56, 57, 58, 59, 70, 71, 72, 79. Articl. Edit. 1580. 17, 23, 24. Articl. Edit. 1634. 4, 5. *The forme of prayer for diverting Gods viſitation, in the yeare of our Lord,* 1636. *And in as many places, as the other.* Chryſ. *Liturgie, with the other, know no other expreſſion for ſuch, but* ἱερεῖς; *and thoſe have read none of the ancient, that have not read this.*

as I have read; wherein, as farre as I have perused, I beleeve a man may safely *vie* places, and in many allow *twenty for one*. And so *Ignatius* in severall Epistles: which makes me the more wonder, *Vedelius* l should have the face to deny the use of these words with any of the *Primitive times*, unlesse his exercitations were *ready*, before his Author was *read*.

And were there no other reason to warrant the especiall dispensation of his favour and presence, in this place, *besides this*; I see no reason any should sticke at *this*: seeing, 'tis just that place should have a pre-eminence *above the rest*, from which m vertue, and efficacy is derived *to the rest*: for the Word which we preach is not operative, but through the merit of *that sacrifice*: nor those streames of regeneration pure and cleane, any thing *regenerative* at all, unlesse *first* bathed and washed in his *bloud*. Nor can any say, this grace of his extraordinary residence, and assistance or operation which we presume here, is greater then *Ecclesiasticall Writers* ordinarily ascribe to those parts our *Saviour* in his Humanity conversed *principally* in, to those things he *used*, or *were used against* n *him*: no more then his *garment* had in Saint *Marke*; or his *spittle in* Saint *Iohn* p; no more then the *rod of Moses in Exodus* q; the *mantle of* r *Eliah*, or the *bones of* s *Elisha in the Kings*: no more then the *hand-chercheife of* St. *Paul in the* 19. t *of the* Acts, or *in the* 5. *the* u *shadow of* Saint *Peter*.

I need not range for an Application, because the *Lord* hath brought it to my hands. *Many people shall say, come, let us goe up to the Mountaine of the Lord,*

l Apolog. pro *Ignat.* c. 4. Exercit. in Epist. ad Magnes. c. 4. Exercit. in Ep. ad Philadelph. c. 18 *He strives to corrupt Epist. Epbes. by foisting in* θ'εσίων *for* Συσίων. Mar. & not. crit. p. 140.

m Chrys. *shewes all benefits and mercies to be dispensed to us from the death of* Christ, *which is represented there.* In 1 Cor. 10. Hom. 24. Ethic.

n *Damascen.* de fid. orthod. l. 4. c. 16. de imag. &c. & def. *Bed.* Eccles. hist. *Chrys.* tom. 6. Orat. 61. Quod Christus Deus, contra Iudæos & Gentiles. p. 631, 632. *Damasc.* de imag. Orat. 1. p. 705, 706, 707, 721, 722, 723, 724.

o Mar. 6. 56.

p Ioh. 9. 6.

q Exod. 7. & 14.

r 2 Reg. 2.

s 2 Reg. 13. 20.

t Acts 19. 12.

u Acts 5. 15.

Lord, to the house of the God of Iacob, and hee will teach us his wayes, and we will walke in his pathes; for out of Sion shall the Law of the Lord goe forth, and the word of the Lord from Ierusalem. A propheſie it is *of the Church*: and it is in our power to fulfill this propheſie, by our comming *to the Church*: *many people shall say*; (and ô that many people may ever ſay ſo) come *let us goe from ſtrength to ſtrength*, as *David* [o] ſpeakes; that is: *de acie in aciem*, ſay interpreters [p]: from the violence, and aſſault of one holy aſſembly to another. Let our *halelujahs* bee ſent up like the *roaring of the Sea*, and our *Amens* like *a clap of thunder*, as Saint *Ierome* relates of the *Primitive Chriſtians*: for *thus* is the Church *an army with banners in the Canticles*, and *no way but thus*. Let us not only *invade God* by our *ſingle* devotions, but by our *united cryes beleager and beſiege him*. 'Tis *the mountaine of the Lord*, becauſe he builds on a *Rock* that layes his foundation here; and, he that doth not, builds on the *ſand*, and 'tis *the house of the Lord*, whom we ſhall meete no where, if not *here*; becauſe to pray, *in Gods language*, is to *meete* [q] *with God*; and he that pretends buſineſſe to keepe himſelfe from *hence*, [r] ſaith ſomething is more neceſſary then *he*, he will teach us his wayes here, and he will give us grace to walke in his wayes here too: becauſe *he that comes not willingly to Church, muſt goe unwillingly to hell*; ſaith that fearefull proverbe in *Bede* [s], which he warrants by as fearefull an example. There is a balme juſtified by ſome *, which cures at any diſtance; but *this balme of Gilead* doth not: it muſt bee applied to the *wound*, not to the *ſword*; nor can a Sermon have any influence on ſuch

[o] Ab acie in aciem. *Iun.* & *Trem.* de bande en bande. *Fre. Bib.* ἐκ δυνάμεως εἰς δύναμιν. *Sept. Sen.* de virtute in virtutem. *Vulg.* id eſt: a cœtu uno ſacro ad alterum, ad exercendum publicè totum Dei cultum. Metaphora à re militari. *Iun.* & *Trem.* in loc.

[p] Iob 20. 15. *Sept. Sen.* τί γὰρ αὖ παύσῃς κατηχείας ῥώσει· ἀν χίεσιν, ὅταν θεὸς τὰ θεῖα πράγματα ἔπειση ἀναγκαίοτερα ὑμῖν τ φαίνεται. *Chryſ.* to. 5. orat. 13. p. 72.

[r] *Bed.* hiſt. l. 5. c. 15.

* *Goclen*, &c.

as are not *there*. *The wedding is prepared, goe ye therefore into the highwayes, and bid to the wedding* goe not into their *Chambers*, but unto their *wayes*, where men *are to be*, not where they are *not to be* at ſuch times; bid thoſe yee finde *there*, but bid not thoſe yee finde *not there*, ſaith our *Saviour* [f] in the Goſpell. For, as when we receive ſummons from our ſuperiours, the meſſenger ſeekes us not in idling places, purſues us not into the fields, comes not to our ſports to warne us, but to our houſes, there reades his meſſage as if we *were there*, becauſe we *ſhould bee there*; and then, without any further enquiry, departs, faſtning the Script upon our doores. In like manner, the Prieſts are *Gods Embaſſadors*, ſaith Saint *Paul* [t]: they are his *meſſengers*, ſaith *Malachi* [u]: God ſuppoſeth every man *at home*, and ſo doe they; becauſe at all *conſecrated* houres, they are preſumed to have no houſes, *but ſuch*. *Out of Sion ſhall the Law of the* LORD *goe forth, and the word of the* LORD *from Ieruſalem*: from *Sion in Ieruſalem*; but *not from Ieruſalem without Sion*: from *his Temple* where he *eſpecially is*, but not ſo *out of his Temple*, where hee *ſo eſpecially is not*, Eſa. 2. 3.

[f] Matth. 22. 8.

[t] 2 Cor. 5. 20.

[u] Mal. 2. 7.

We finde no *ſtately Churches* in the firſt ages after *Chriſt*, *meaner oratories* we finde: no *ſuch* [x] *Altars* as the Heathens, had the Chriſtians; nor *no ſuch Temples* then. The Woman was in the *Wilderneſſe*, in thoſe Pagan times, and who lookes for ſtate, or coſtlineſſe *there*? had thoſe happy ſoules been bleſt with ſuch, as we, by the gracious wiſedome of a *Religious Prince*, and the carefull devotion of thoſe Governours under him, enjoy: the ebbe would not have

[x] εἰς τὸν ναὸν Θεοῦ συνεχέτω. *Ignat.* Epiſt. Magnes. *Arnob.* cont. Gent. l. 6. *Minut.* Octav. vid. *Vedel.* in Ep. Magnes. c. 4. Rev. 12. 6.

have beene formerly *ſo low*, when the Organ was *ſo high*: *Canonicall houres* had beene *more canonically* kept; nor would thoſe ſeates have beene ſo lanke at prayer, whoſe originall and fundamentall buſineſſe is nothing but to pray, their *midnights* would have more filled ſuch, then our *noones*. *What ſhall be the ſigne, that I ſhall goe up to the houſe of the Lord*, ſaith *Hezekiah* [a]? *Shall the ſhadow goe forward tenne degrees, or goe backward*, ſaith *Eſaiah*? The Sunne is too fleete for our zeale already, our Religion is too long divided betwixt the Combe and the Glaſſe, to pray at *that rate*: and therefore, if the Sunne goe forward, 'tis a ſigne we ſhall not goe up; bid the Sunne goe backward, and *then* perchance we may. The *Pelagians* ſaid, there is no ſinne but by *imitation*: but, if *this* had ruled us, *that* had not beene: for I would all of us ſayled by *this Card*, and all our light were borrowed from *this Sunne*: *whom remember, ô my God,* [b] *concerning this, and wipe not out the good deedes that he hath done for the houſe of my God, and for the offices thereof: bleſſed are they that dwell in thy houſe*, ſaith *David*, and therefore bleſſed be he. GOD loves an *early* devotion, and an *humble* too: *Wee will come*, ſaith the *Pſalmiſt*, and *we will fall low beſides*: for, as wee may appeare in a Court; and yet *by the omiſſion of our ſervice*, may be judged not to be *there*: ſo *if we neglect our homage*, we are *abſent*, though we are *here*: by which I am conveighed to the illation upon this reaſon, and my laſt generall.

[a] 2 Reg. 20. 8, 9.

[b] Nehem. 13. 14.

3 The aſſumption flowes ſo naturally from the *poſtulata* or *lemmata*, that I might conclude as *Mathematicians* uſe; with a *conſtat quod erat demonſtrandum*;

dum; wer't not my reſolution to preſcribe for the one, as well as for the other; that, as the *Church of England* aſſumes *the ſame premiſſes*, ſo doth ſhe inferre *the ſame concluſion* the Church of *God* hath *ever* done before. A *different holineſſe* confeſt there is *of places*: and 'tis confeſt too, this ariſeth from a *different preſence of God in places*: and there muſt follow therefore, as by the learned 'tis confeſt beſides, a *different reſpect towards thoſe places*: elſe were there not a ſuitableneſſe betwixt *honour* and *merit*, which *naturall juſtice* requires; nor ſhould we weigh out our diſtances ſo evenly to *God*, as we doe to *man*: as the *King* ſhines more or leſſe upon men, we more or leſſe regard them, and meaſure out a different rate of *honour* or *worſhip*, according to that *different proportion* of either which hee beſtowes. We reade of *civill reſpects* from *Abraham* [c] to *Ephron*, from his ſervant [d] to him, from *Iacob* to [e] *Eſau*, from the [f] *Ægyptians* to *Ioſeph*, from *Ioſeph* [g] to *Iacob*, from *Moſes* [h] to *Iethro*, from *Ruth* [i] to *Boaz*, from *Iudith* to [k] *Holofernes*, from *Solomon* [l] to *Bathſheba*, from *Ahaziahs* [m] Ambaſſador to *Eliah*, from *Saul* to [n] *Samuel*, from *Nebucadnezzar* [o] to *Daniel*. And we reade of *loyall reſpects* from *David* [p] to *Saul*; from *Araunah* [q], and *Abigail* [r], and the *Amalekites* [ſ], and *Mephiboſheth* [t], and the Woman [u] of *Tecoa*, and *Ioab* [x], and *Shimei* [a], and *Chuſi* [b], and *Ahimaaz* [c], and *Bathſheba* [d], and *Nathan* [e] to *David*, and from *Adoniah* [f] to *Solomon*; nor to their *perſons* alone, but to their *pourtraitures* [g], their *robes*, their *armes royall*, their chaires of *State*, their Chambers of *Preſence*, becauſe as the *King* is repreſented in his *Nobles*, ſo *God* is in the *King*.

c Gen.23.7.
d Gen.24.26.
e Gen 33. 3,6,7.
f Gen.41.45 c.37 8,9,10. c.42.6.c. 43.27,29.c.50.18
g Gen.49.9.
h Exod.18.7.
i Ruth.2.10.
k Iudith 10.20.
l 2 Reg.2.19.
m 2 Reg.2.15.c.1, 13.
n 1 Sam,28.14.
o Dan.2.46.
p 1 Sam.24.10.
q 2 Sam.24.20. 1 Paralip.21.21.
r 1 Sam.25.24,41
ſ 2 Sam.1.2.
t 2 Sam.9.6,8.
u 2 Sam.14.4.
x 2 Sam.14.24.
a 2 Sam.19.18.
b 2 Sam.18.2.
c 2 Sam.18.28.
d 1 Reg.1.16,31.
e 1 Reg.1.23.
f 1 Reg.1.53.
g *The lowlineſſe of the* Sultans *homage to the* Caliph of Egypt, Guil. Tyr. *the violation of* Theodoſ. *ſtatues, how dangerous.* Chryſoſt. ἀνδριαντ. Congeyes performed *to* Iulians. Naz. Inuect. κὴ μὴν ἀλλ' ἀρχὰς πεδίεται, κὴ περιῤῥίπτεται, βασιλικὸν δὲ ἡγούμενον ἔνδυμα πιμᾶται. Damaſc. orth.fid.l.4.c.3.

King. And we read of *reverentiall reſpects* to the *Tabernacle*, and [h] the *Temple*, and the *Croſſe*, and the *Goſpels of* CHRIST: for as *perſons* and *things* have ever beene in a *Religious* or *civill* eſteeme, ſo have *Religious* and *civill* perſons *ever* eſteemed them: and one Starre differeth from another no more in *height*, then in *glory*. Nor is all this to inſinuate the derivation of *Gods* honour upon any *beſides God* (*God* divert that *damnable Idolatry* as far from me, as hee hath done from the Church of *God*) σέβω σὲ, σέβω σὲ, ἐχ' ὡς θεὸν, ſaith *Damaſcen* [i]. Some have a *civill* reſpect, others a *Religious* *, but the *Lord* only a *divine*: for, as the infinitude of his nature cannot be comprehended under the ſame kinde of *being*, ſo neither can it be comprehended under the ſame kinde of *worſhip* with a creature: but only to ſhew, by what *naturall and rationall proportions*, the Church roſe, by way of *ſupereminency*, as the Schooles ſpeake, from a *relative* reſpect of divine *things*, to an *abſolute* reſpect of the divine *eſſence*; and from a juſt valuation of *man*, to a right eſtimate of *God*. We ſeldome finde adoration under the *Law* (the ſtricteſt time againſt ſuperſtition *of any*) without *proſtration of the body, and inclination* too: ſo did *Lot* [k]; ſo did *Abraham* [l]; ſo did his

h πάντα τῷ Θεῷ ἀναπεμπόμενα σεβασμῶν, αὐτῷ δὲ τὰ σέβη σεβασμάτων. *Damaſcen. orth. fid.* l. 4. c. 12, 16. Orat. 1. de imag. Orat. 2. de imag. Orat. 3. de imag. in 24. *ſeverall places at leaſt of thoſe orations.* διὰ δὲ σεβασμίων καὶ τιμίας καὶ κορυφαίας καὶ ὑπερόλου πίστεως. In *Mich. Comnenus* Calend. *Phot. Nomoc.* tit. 7. c. 1. Concil. 7 Gen. Nicen. *Phot.* de ſynod. Num. 22. 31. *Bed.* hiſt. l. 1. c. 18, 29, 30. l. 3. c. 6, 9, 10, 11, 12, 13, 17, 29. l. 4. c. 10, 30. *Phot. Nomoc.* tit. 8. cap. 1. tit. 7. cap. 1. tit. 9. c. 27. tit. 13. c. 23. *Damaſc.* de dormit. Dei genetricis. Ser. 3. & Ser. 1. circ. fin. in inventione capitis Præcurſoris. pag. 608. Confeſſ. p. 675. *dando τῷ θείῳ, ὑποπροσκλίνειν, ζώνῃ, φαιλόνιον ἐναγγέλιον*, ἱερεῖ, *and that* ἐν τῷ ὑπικλίνειν τὴν κεφαλήν. *Chry.* Liturg. vid. cæteras Græcorum Liturgias. i *Damaſcen.* Orat. 1. de imag. *, Τίς πατὴρ in *Ignat.* Ep. Tarſ. σέβω, *Damaſcen.* Orat. 2. de imag. & σεβασμίους, &c. *Ibid. A reverence to the place where God did manifeſt his preſence.* Miſon. *of ſab.* c. 3. p. 22. Reverentia vel honor religioſus —— debetur omnibus iis quæ propriè ſpectant ad cultum —— *And 'tis religious too, not only* quia imperatur à religione, *but alſo becauſe* fundamentum habet in relatione rei aut perſonæ alicujus ad religionem, & cultum ſacrum. *Ames.* de Conſcient. l. 4. c. 32. §. 1. Honor ille qui Deo debetur, non poteſt ipſi debito modo exhiberi, niſi cum ſingulari reverentia tractentur ejus inſtrumenta; propter arctam illam connexionem & relationem, quæ inter actum aliquem, & inſtrumenta actus intercedit. §. 2. k Gen. 19. 1. l Gen. 18. 2.

ſervant [m]; ſo did *Iſrael* [n]; ſo did *Moſes* [o]; ſo did *Ioſhuah* [p]; ſo did *David* [q]; ſo did *Ezekiel* [r]; ſo did *Daniel* [ſ]; ſo did *Maccabeus* [t]; and therefore by a *Metonymia ſigni*, and a *Synechdoche partis*, through thoſe ſacred volumes, this is frequently uſed *alone* [u], to deſigne the *whole ſervice of God*; as, if *all* were *out*, if *this* were *not in*: which was done with their faces towards the *mercy* [x] *ſeate, at the gate they ſhall worſhip God*, ſaith *Ezekiel* [a]: becauſe the gate was over againſt GOD; the Temple being built in a *length*, and the entry before the *Oracle* (which from their conſtant manner of praying that way, thence had the *oracle* [z] its name) and this as well *without* the land, as *within*; ſo *Salomon* [b] in his prayer preſumed; and *Daniel* [c] in his prayer did ſo: and that, although the *Iewiſh Tabernacle and Temple*, whither their eye directed their Oraiſons, were engraven with [d] *Cherubims* too. And *all this*; becauſe, 'tis *facies mea, my face*, in *Eſaiah* [e] here: and *Veſtigia pedum meorum, my ſteps* there [f]. 'Tis *coram Domino, before the Lord*, in one place of *Ezekiel* [g], and *gloria Domini, the glory of the Lord*, in another [h]. *Yee ſhall reverence my Sanctuary, I am the Lord*: I am the *Lord* that am *there*, and therefore ye ſhall doe your reverence *there*; σχετικῶς not, ἀπολελυμένως: nor to the *place* ſo much, as to *me* that am preſentiall *in that place*, *Levit.* 19. 20. Which was the reaſon of

m Gen. 24. 26, 48, 52.
n Exod. 4. 31. c. 11 8. c. 12, 28. c. 20. 5. c. 23. 24. c. 24. 1. c. 33. 10.
Nehem. 8. 6.
Iudith 6. 14.
o Exod. 34. 8, 14. Numb. 16. 4, 22. c. 20. 6.
p Ioſ. 5. 15. c 6. 6.
q 1 Sam. 28. 41.
r 1 Reg. 1. 47.
ſ Dan. 6. 10.
t 1 Mac. 4. 55. 2 Mac. 10. 4.
u Levit. 6. 1.
x 1 Reg. 19. 18. Pſal. 94. 6. Eſa. 17. 7, 8. c. 46. 6. c. 36. 7. c. 27. 13. c. 60. 13, 14. c. 66. 23. Mic. 6. 6. 2 Reg. 18. 22. Pſal. 138. 2.
z *Damaſc.* Orth. fid. l. 4. c. 17. de imag. orat. 1. de imag. orat. 1.
a Ezek. 46. 2, 3. Domus oraculi dicitur, quod verſus eam a ſacerdotibus & populo oraretur. *Toſtat.* in 3 Reg. 6. q. 13. *The entrance of the Tabernacle towards the Eaſt.* Ioſeph. Antiq. l. 3. c. 5. Moſes *commanded them, when they came to* Canaan, τὸν βωμὸν ἱστάναι πρὸς ἥλιον ἀνίσχοντα τετραμμένον. l. 4. c. 8. τέτρασιν ὁδοῖς πρὸς τὴν ἀνατολὴν. l. 8. c. 2. *The lavers of the Temple* ἀφορῶντες εἰς τὴν ἀνατολὴν. c. 2. εἰσελθόντες εἰς τὸν ἀνεῳγότα τοῦ ναοῦ, πρὸς τὴν πύλην τὴν ὑπὸ τὴν ἀνατολὴν ἀποβλέπουσαν. l. 11. c. 5. b 1 Reg. 8. c Dan. 6. 10. d 1 Reg. 6. 35. Exod. 36. 35. e Eſa. 66. 23. f Eſa. 60. 13, 14. g Ezek. 46. 3. h Ezek. 44. 4. *The courts of my boſineſſe*, Eſa. 62. 9.

that

that forced proſtration alſo of *Dagon*, before the *Arke in Samuel*[i]; and that conſtant performance of *Iſraels obeyſance in the Wilderneſſe*[k] towards the *Mount*, and the *Tabernacle*, the *fire*, and the *cloud*, the *Oracle* and the *Altar*.

Nor was this guiſe of their devotion recorded only as a *Practice* under the *Law*; but as a *prediction* concerning the *Goſpell*: ſo the *Prophets*, and more eſpecially that *Evangeliſt*[l] amongſt the Prophets: *The glory of Lebanon ſhall come unto thee, the firre-tree, the pine-tree, and the boxe together, to beautifie the place of my Sanctuary, and I will make the place of my feet glorious. The ſonnes alſo of them that afflicted thee, ſhall come bending unto thee; and all they that deſpiſed thee, ſhall bow themſelves downe at the ſoles of thy feet, and they ſhal call thee the city of the Lord, the Zion of the holy One of Iſrael.* A place of *glory* it ſhall be, becauſe it is my *Sanctuary*; and a place of *humility*, becauſe I am *in my Sanctuary*; a place of *beauty*, and yet a place of *bowing* and *bending* too, *Eſa.*60.13,14.

The converted *Gentile falling downe in the Church will worſhip*, ſaith S. *Paul*[m]: and the converted *Iewes falling downe* did worſhip, ſay the *Evangeliſts*[n]: and the departed ſoules, *falling down*, ſhall worſhip, ſaith the *Apocalypſe*[o]. The firſt before an *inviſible*, the reſt before a *viſible* preſence of *God*. For the foundation of this homage is not grounded upon the *viſibility* of it, but the *truth*: whether he be *ſeene* or *not ſeene*, where he *thus* is, he is *thus* to be ſerved: as he that *ſees not*, is not leſſe neglectfull in the omiſſion of his obſervance, if he *know* the King is there, than he that ſees his

i Dagon *found in* Azotus ἐπὶ τὴν προσκυνῆν τὸ τοῦ χιβωτὸν σημαῖον. *Ioſeph.* Antiq. l. 6. c. 1. 1 Sam. 5.4.

k Exod. 4.31. c. 11. 8. c. 12. 28. c. 20. 5. c. 23, 24. c. 24. 1. c. 33. 10. c. 34. 8, 14. Numb. 16. 4. 22, 45. c. 20. 6. 2 Reg. 18. 22. 1 Paralip. 16. 29.

l Eſa. 17. 7, 8. c. 66. 23.

m 1 Cor. 14. 25.

n Luc. 15. 19. c. 5. 12. Ioh. 9. 38. Acts 10. 25.

o Apoc. 3. 9. c. 4. 10. c. 5. 14. c. 7. 11. c. 11. 1. 16. c. 15 4.

presence, and obſerves it not: a *Bartimæus* that cannot diſcerne, then a *Mordecai* that out-faces him.

And in this beliefe, as the Primitive Chriſtians uſed proſtration to *God* at their *Euchariſticall* devotions; ſo did they, at their *ordinary* too. For *that ſawcineſſe and familiarity of faith* was not in faſhion *then*, which brings men to Church *without joynts*, and ſends them from Church *without hearts*; as if they onely came to *keep company*, and to *ſit with God*. We find τρόπον προσκυνήσεως, *a kind of worſhip* at the Communion, in *Cyrill* [p] *of Ieruſalem*: and προσκύνησιν, *a downe right worſhip* in *Euſebius* [q] *Emiſſenus*, *Theodoret* [r], *Auguſtine* [s], *and Chryſoſtome* [t]. We finde the neglect of the reſpect condemned in the *Begardi* and *Beguina*, at a generall councell in *Vienna* [u]: becauſe 'tis προσκυνητὴ κοινωνία, *it deſerves this reſpect* in the Nomocanon [x] of *Photius*. For our addreſſe muſt be with dread and horror, μετὰ φρίκης, καὶ ἀυλαβείας, καὶ τρόμου, καὶ φόβου, ſaith that Rhetoricall *Biſhop* [a]. Becauſe he ſhall depart hence without *joy*, that comes hither without *feare*. More yet, we have τιμὴν θυσιαστηρίου, *an honour due to the Altar*, in *Ignatius* [b]; and *adgenicularis aris*, *a kneeling to Altars*, in *Tertullian* [c]; and προσκύνησιν τῇ θυσιαστηρίῳ [d], *adoration of the Altar*, in that generall Councell of *Conſtantinople* under *Menna*: and *reverentiam alta-*

p *Cyrill* Catech. 5.
q Exaltata mente adora corpus Dei tui. cit. per *Iuel.* conc. ad *Paul.* cruc. vit. per *Humphred.*
r προσκυνεῖται. dial. 2.
s Nemo carnem illam manducat, niſi prius adoraverit. *Aug.* in Pſal. 98
t τοῦτο τὸ σῶμα— καὶ ἄνδρες ἀσεβεῖς καὶ βαρβαροι τὴν πατρίδα, καὶ τὴν οἰκίαν ἀφέντες, καὶ ὁδὸν ἐστείλαντο μακρὰν, καὶ ἐλθόντες μὴ φόβῳ καὶ τρόμῳ πολλῷ προσκυνῆσαι, μιμησώμεθα τοίνυν κἂν τοῦ βαρβάρους ἡμεῖς οἱ ἐν ἐρημίαις πολίται. *Chryſoſt.* in 1 Cor. hom. 24. Ethic.

u Apud *Carranz.* Sum. Concil. 16. p. 435. *Odon. Pariſ.* Statut. Synod. ibid. p. 639.
x οἱ αἱρετικοὶ προσκυνητὴς ὅλως κοινωνίας μὴ τολμῶσαν ἀπῄτουν. *Phot. Nomoc.* tit. 2. c. 2. ſchol.
a *Chryſ.* 1 Cor. 10. hom. 20. Ethic.
b τιμᾶτε τὰς ἐν συνόψει χεῖρας ὡς θυσιαστήριον Θεοῦ. *Ignat.* Ep. Tarſ.
c *A part of pennance* Presbyteris advolvi, aris adgenicolari, omnibus fratribus legationes deprecationis ſuæ injungere. *Tertull.* de pœnit.
d μετὰ θυμίσματα ἀδελφοὶ, ἵνα πρότερον προσκυνήσωμεν τὸ ἅγιον θυσιαστήριον. Patriarcha commotæ plebi. Act. 5.

ribus

ribus exhibendam, a reverence to Altars, in the Synodals of *Odo* [e]. We have ἱερᾶς ἀσπασμὸν τραπέζης, *a ſalutation of the Table in Dionyſius* [f], and ζωοποιῆς σιβας τραπέζης, a *Veneration of the Table in Damaſcen* [g]. We have σεπτῆ θυσιαστηρίᾳ τὴν ἁλυρίδα, *the Scarlet of the venerable Altar*, in one Councell [h]; *and divina altaria*, the divine Altars in another [i]. We meete with κλίνειν τὰς κεφαλὰς, *a bowing of the head*, in that donation fathered upon *Conſtantine* [k]: and ῥίψασαν ἑαυτὴν τῆς γῆς, an exaltation of the ſoule, through the humiliation of the body, out of an awfull reverence toward that place, in the life of *Mary* [l] *the Ægyptian*. Wee meete with *Theodoſius* cleaving to the duſt, in *Theodoret* [m]; and the *Grecians treble proſtration*, from their *liturgies* [n], and ſuch as have been among them; and *Gorgonias* falling before it, in her ſickeneſſe, as to a common Phyſitian, which reſided there, in *Nazianzene* [o]: which was the only reaſon of that fearefull judgement, upon a diſreſpect of this place, in the ſtory [p] of the *Church* before: and may be one reaſon of that generall cuſtome of praying *Eaſtward* [q], which continues in ſo many places, unto this day.

e *Odon. Pariſ.* Statut. Synod. apud *Carranz.* 16. p. 638, 639. f ἱερὰν τράπεζαν ἀσπασμοῦσι. *Dionyſ. Areop.* hierar. c. 2.

g σέβω—πλὴν ζωοποιοῦ τραπέζης, τὸν ἄρτον ἡμῖν τῆς ζωῆς χορηγοῦσαν. *Damaſc.* de imag. Orat. 1. σέβας καὶ προσκύνησις τῆς ζωοποιοῦς τραπέζης. Orat. 2.

h *Objected to* Peter, ὅτι τὰ πάσαν διάνοιαν ὑπερβαίνοντα εἰς τὸν περὶ γαμετῶν ἀτενισμὸν, πλύσματι καταχρᾶσι τῇ σεπτῇ θυσιαστηρίᾳ τῇ ἁλυρίδι. Con. Conſtantinop. Gen. ſub Menna act. 4.

i Concil. Carthag. apud *Lomb.* ſent. 4. d. 20. a. 6. Divinis reconciliari altaribus.

k Conſtantine *beſtowed thoſe priviledges on Rome*——καὶ ἐκεῖ τὰ ἔδη ἵνα κλίνωσι τὰς κεφαλὰς αὐτῶν. *Conſtant.* Donat. apud Schol. in Phot. Nomoc. tit. 8. c. 1. l ῥίψασα ταύτην ἑαυτὴν ἐπὶ τῆς γῆς, καὶ τὸ ἅγιον ἐκεῖνο προσκυνήσασα ἔδαφος. vit. *Mar. Egyp.* apud *Damaſc.* de imag. Orat. 3. m l. 5. 18. Ed. Steph. n *Sands* relat. p. 173, 174. προσκυνήματα τρία τρεῖς ἀπολάς: ἔμπροσθεν τῆς ἁγίας τραπέζης προσκυνήματα τρία. κλίνειν τὰς κεφαλάς. *In ſeverall places of* Chryſoſt. Liturg. Vid. cæteras Græcorum Liturgias. o *Naz.* Orat. in Gorgon. p *Theodor.* l 3. c. 11, 12. q *Nomoc. Phot.* tit. 3. c. 1. tit. c. 5. *Damaſc.* Orth. fid. l. 4. c. 13. Orat. 1. de imag. Orat. 2. de imag. hiſtor. p. 896. vid. Ral. l. 1. par. 1. c. 3. §. 3.

And whoſoever thinkes not this preſcription long enough, had need write annalls ancienter then the *world*. Since hath Eccleſiaſticall adorati-

on ever beene in uſe: and I wiſh, thoſe ſeditious *Corahs* of our *Iſrael*, would rayſe no contradiction againſt that authority, which God hath juſtly beſtowed upon *his Kings*, and *their Churches* (for to curſe *God* and the *King*, in *Eſaiah* [r], goes together: becauſe he that doubts not to do one, will undoubtedly doe the other) but of *this date*: or that they could ſhew ſo quiet and interrupted a poſſeſſion, ſuch a *time out of minde*, for the beſt lands, and Charters they have.

r Eſa 8.21.

Feare not therfore to tread in the ſame ſteps with *the Church of England*, becauſe this treads in the ſame ſteps *the Church of God ever did before*. Thoſe ſainted times loved him too well, to love any thing like him; and, although they gave a *Religious reverence unto thoſe places*, they terminated that religious reverence *in God, not in the places*: τὸ θεῖον ἀνακείμενα σεβασυγῶμεν, αὐτὰ σέβας σεσάγοντες, ſaith [s] *Damaſcene*. The houſe of *God* was honoured *for God*, the *Throne* for the *King*, the *Altar* for the *Sacrifice*: as *Alexander* adoring *Gods* name in *Iaddus* [t] *mitre*, adored *God* alone, neither *Iaddus* nor his *mitre*: and he that reſpects a houſe for the *owners ſake*, reſpects not his *houſe*, but *him*, ſo much *they ſaid*; but to juſtifie the practice of *our Church*, I need not ſay *ſo much*. For, as although the *human* nature of *Chriſt* receive al from the *Divine*, we adore the whole *ſuppoſitum in groſſe*, which conſiſts of the *humane as well as the Divine*: ſo, becauſe of *Gods perſonall preſence in the place*, we adore him, *without an abſtraction of his Perſon from the place*. 'Tis not the *Altar* we worſhip, but the *Lord towards the Altar*: no proſtration *to a falſe God*, but a proſtration *before the true God*: *pulveriſatio*

s De Orthod. fid. l.4 c.12.

t Iaddus *being in al his prieſtly robes*, καὶ ἐπὶ τῇ κεφαλῇ ἔχοντα τὸν κίδαριν καὶ τὸ χρυσοῦν ἐπ αὐτῆς ἔλασμα, ᾧ τὸ τοῦ Θεοῦ ἐγέγραπτο ὄνομα, σροσηύξατο μόνῳ σροσκυνῆσαι τὸ ὄνομα καὶ τὸν ἀρχιέρεα σεβόμενος ἐκεῖνον——παρῆν δὲ μόνῳ σροσηύξατο· αὐτῷ καὶ πυθομένου τί δήσοτε σροσκυνήσαντων αὐτὸν ἁπάντων, αὐτὸς σροσεκύνησε τὸν Ἰεδδαιον ἀρχιερέα καὶ τὸ τοῦ ἔθνους σέταλον, τὸν δὲ Θεὸν ὃν τιμᾷ μόνον αὐτὸς τετίμηται. *Ioſeph.* Antiq. l. 11. c.8.

ſatio nihileitatis noſtræ, as *a Kempis* upon another occaſion ſpeakes, an acknowledgement of *our vileneſſe*, and *Gods infiniteneſſe*; of our originall *out of duſt*, and our reſolution *into duſt*; a confeſſion of *His being there*, and our humiliation *to Him that is there*: an adoration of him *that is not ſeene*, looking on that *which is ſeene*: no Altar *againſt God*, but as that in *Ioſuah* [u] was an Altar *for God*; nor an Altar of any *ſtrange worſhip*, but *of witneſſe*. *O worſhip the Lord in the beauty of holineſſe*, ſaith *David* [z]; 'tis a place of *holineſſe*, and therefore no *Layfee* for *Mammon*: and a place of *beauty*, and therefore no reſort for our *pollution*. 'Tis *Bethel* the houſe of *God*, frequent it we muſt for *his* ſake: and *Bethlem*, the houſe of *bread*, frequent we muſt for our *owne*. Here dwels our *Phyſitian*, ô let us run to the *God* of our *health*, as *David* calls him, and here encampes our *generall*, ô let us flie to the *God* of our *ſtrength*, as *Moſes*, this is ἰατρεῖον in *Damaſcene* [a]; a univerſall antidote that never failed, no languiſhing ſoule miſcarryed: and this is φρούριον, in *Ioſephus* [b], an impregnable fort, that never was taken yet (the ſame word in *Hebrew* [c] ſignifying the *Temple*, and *ſafety* too) no diſtreſſed ſoule periſhed there. *Antiochus Eupator* indeed beſieged *Iudas Maccabeus* [d] thus, with what ſucceſſe the ſtory tells, becauſe hee might as well have beſieged him in *heaven*, as *there*: for who can be blockt up *here*, that converſeth with the *Lord*, which i *every where*? or wants ſuccors, that maintaines correſpondence, and intercourſe with *God*? *Ho, every one that thirſteth*, ſaith the *Prophet*; nay every one that is hungry, and every one that is ſickly, and every one that is in diſtreſſe, and every one that is in debt, and every one that is diſcontented too. Behold the *Altar*, and the *Sacrifice*; a Lamb in a thicket, *Chriſt* intangled in a *Crown of Thornes*: *the Lambe of God that hath taken away the ſins of* [illegible] *and therefore ours*: that hath wiped out all our ſcores

u Ioſ. 22. 25.

z Pſal. 96. 9.

a κοινὸν ψυχῶν ἰατρεῖον. *Damaſc.* Orat. 1. & 2. de imag.

b *The Cuthites or Samaritans accuſed the Iewes, that they built a Temple* φρούριον φοσιοικοτα μᾶλλον ἢ ἱερῶ. *Ioſep.* Antiq. l. 11. c. 4.

c τὸ γὰρ ἱερὸν τὸ Σόλυμα καὶ τὴν Βεθαὶν ὀνομάσε γλωσσαν, ὃ ἐστὶν ἀσφάλεια. *Ioſeph.* Antiq. l. 7. c. 3.

d Id. l. 12. 14.

ſcores, hath ſtricken all our Tallies; that brake the bars of hell by his deſcent into hell, and opened the gates of heaven by his *Aſcenſion*. *ô let us enter therfore into theſe Courts with thankſgivings, and into theſe gates with praiſe*: enter with *preparation*, as *unto God*; for hee that comes hither *as he is*, goes away *as he was*; and enter with *reverence*, as *in the preſence of God*; for he that prayes, as *if God were not here*, when he hath prayed, ſhall finde him *no where*. Enter with *our ſoules*, becauſe *God* loves no ſacrifie but the *heart*: and enter *without our ſins*, becauſe *God* heares not *Vs*, if wee *hearken not to him*. Enter *all eare*, while *God* ſpeakes *to us*; *all heart and tongue*, while *we ſpeake to God*; becauſe, if the *heart* goe one way, and *the tongue* another: if we turne this houſe into an *exchange or a ſtewes*, by thinking in this houſe, on our *gaynes or our luſts*; we defile not the Temple, as *Antiochus* [e], by engraving the ſimilitudes of uncleane beaſts *on theſe doores*, but by bringing them *within*. Enter by the humiliation of our *ſoules*, and enter with the proſtration of our *bodies*; becauſe as *this*, without *that*, is a *dead* oblation; ſo *that*, without *this*, is a *maimed one*. *Adaman* [f] in *Bede* tells, in his diſcourſe of holy places, from the mouth of a *Biſhop*, who had beene there: that in a Church erected in that place, from whence our *Saviour* aſcended, there ruſhed annually in thoſe times, a violent gale of winde from heaven upon *Aſcenſion Day*, which forced all thoſe it found *ſtanding*, to *fall proſtrate on the earth*. I doe not juſtifie the relation, and yet 'tis *ancient*; only I wiſh, that when we come *hither*, we need no winde from heaven *to humble us here*: but that falling downe by the *dejection of our bodyes*, we may riſe up by the *exaltation of our ſoules*, and living in his *feare*, may dye in his *favour*: which the *Father* of mercies grant us all, for the merits of his *Sonne*, to Whom, &c.

e *Joſeph.* Antiq. l. 13. c. 16.

f *Bed* hiſt. l. 5.

FINIS.